

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND  
CENTRAL PROVINCES,

Received from the 23rd to the 28th of February, 1870.

THE *Mujma-ool Bharain* of the 17th of February does not call for particular notice.

The *Aligurh Institute Gazette* of the 18th of February publishes another letter headed "London Travellers:" by Moulvie Syud Ahmud Khan.

The writer describes their delight at seeing Paris, the beauties of the "bazaars," the well-dressed people, the lakhs of vehicles passing to and fro in the streets, the handsome shops, the brilliantly-lighted streets, "in which one might see to pick up a straw," the cleanliness and good order pervading everything, the absence of everything filthy and unsightly, &c., &c. He describes a street-cleaning machine drawn by two horses, which sweeps the streets as it passes along, and receives the sweepings, in addition to which the establishment of scavengers is noticed. He praises the brilliancy of the gas lights, the Police arrangements, of which latter he says,—“At about 200 feet distance are placed constables, fine good-looking men, most striking in their appearance. They say nothing to any one, but look upon all with kindness, as if they would say that they are bound to afford comfort and ease to all; if any one is at a loss to find the road he wants, they point it out to him with all civility, and the enquirer in gratitude says ‘*si vous plait*,’ and passes on.”



The writer says he cannot find language to describe the Military of Paris. The uniform pleased him much, as it was both tasteful and remarkably clean; and he says he has heard that the Emperor Napoleon keeps his army in excellent order, and that the army is devoted to him.

The "bazaars" in Paris are described as very wide—as wide in fact as the Chandnee Chouk of Delhi, taking in the canal and roads on each side, and even wider than this. "The Boulevards "Sevastopol, and Temple," are most striking, with shady trees tastefully planted, and seats under them for the convenience and comfort of the people; "and, as in a garden, men and women pass along without any trouble, resting when they please, and talking to their friends. "The Municipal Commissioners of this place arrange so well, and do their duty so perfectly, that if the necessity for such persons existed in Paradise, the members of the Paris Municipality would be worthy of that place."

The writer proceeds to notice the Cathedral of Notre Dame, which he saw while driving past in his carriage; and he says that if the outside is so imposing, the inside must be still better. He also saw the Emperor's palace at a distance, pictures of the fountains of which he used to see in the Aligurh Scientific Society's Hall. He says he used to wonder at them, and now he has seen the originals with his own eyes. He says,—“They play day and night, and look so beautiful that the heart gladdens, and one longs to stand and look at them for ever.” The marble arch is also alluded to as “a noble one, on which the victories of the Emperor Napoleon are inscribed,” which he considers “calculated to inspire and increase national courage,” &c., &c. He says,—“What unfortunate (or ill-fated) one can there be in France, who, seeing this, does not keep a store of the above in his heart.” He then describes the “ditch made by the present Emperor round the city like a fort,” &c. &c.

Then having proceeded beyond the city boundary for some miles, the writer says that “all at once a part of Paradise was



presented to his admiring gaze—*viz.*, a park spacious and green for miles, with most beautiful roads, trees tastefully planted; benches and chairs, flowers, shrubs and tanks, so beautifully constructed as to appear as if they were not made by mortal hands," &c. &c. "In one particular place the conveyances of the promenaders stand, and there are shops or stalls for refreshment, &c. I am sure that no nation in the world can excel the French in dress and eating." He also describes a place where there is a fountain at hand, where horses rest; and there is a handsome house for travellers—this is said to belong exclusively to merchants, and is worth lakhs of rupees. "When my carriage stopped at the door of this place, a khitmutgar, very handsomely dressed, came and saluted me, bowing his head and opening the door of the carriage. I got out, but not requiring any refreshment, did not enter the house,—then paying my debt of gratitude in the words *si vous plait* to the khitmutgar, which French I had learnt at the Hotel at Marseilles, I told him I would return.

The writer proceeds in this strain, expressive of extreme admiration at all he saw, the fountains, springs, race-course, fields, trees, and flowers, all riveting his attention. He also notices "a pump at work, the fans of which were worked by the breeze." "Much water was pumped up by this machine, and a man and his wife employed on it, lived in a small house near at hand. Seeing them I sorrowed over Hindoosthan. I made signs to be allowed to go up, and they thinking me a traveller treated me most kindly; the man went with me over the place; I thanked him, and returned to my hotel at night."

"I heard that the Parisians do not call their city "Paris," but "Paradise," and there is no doubt that in the world Paris is a Paradise. At night I went out again to purchase gloves. In a glover's shop I saw a woman of pleasing appearance sitting nicely dressed. When I went in she stood up, and bowing seemed to ask me what I wanted. She did this because she



did not know in what language I spoke. Meanwhile some of our party asked her for gloves, when she began to talk like a "bulbul" in English, looked at our hands, brought gloves, and tried them on. All this time she spoke most fluently; and when we asked the price, she said—"what, do you only take one pair each?" and to induce us to take more, she said sweetly,—“No place is like Paris for fashion, and no gloves are equal to Paris gloves. You will require gloves for dinners, for visiting ladies, for seeing the Emperor, and in order that you may not be inconvenienced in other places, provide yourselves with other gloves.” I said, thank you, but we do not require others. When we went again into the bazaar, I found out that this woman was acquainted with four languages—*viz.*, French, Italian, English, and German—all of which she spoke fluently,” &c., &c.

The writer then describes how he went again to the bazaar to a tailor's shop, where he purchased a warm coat, &c., for Mirza Khodadad, supplied according to number suitable to the size of the wearer, how the "Mirza" went in, changed his clothes, brushed his hair, and came out quite smart, &c., &c.

He proceeds to describe their departure from Paris, and how they entered a steamer to cross the British Channel. He says,—“The English Channel is not very wide, as it occupies only  $2\frac{1}{2}$  hours to cross it, but there is one great peculiarity about its waters, as soon as the steamer moved people got sick.”

“The Captain of the ship gave us all a place in the large room allotted to first-class passengers, and the moment we entered it, there was great fun. Every traveller had a place to lie down in, with pillows for their heads, and bowls beside them. The ladies who had already gone in were lying down, with closed eyes, as if inclined to sleep, in order that the journey might be performed during their sleep. I wondered what discomfort we were to undergo, and we sat all in our places awaiting the result. Mirza Khodadad Beg had, out of bravado,



pushed the bowl from him; but the ship had not proceeded a hundred yards before we all began to feel sick, so we lay down at once and shut our eyes. After a while Khodadad Beg got up in a confused manner, and began to feel for the bowl which he had pushed aside; near him was a lady lying down who thought that this gentleman had been sick over her, so she rose quickly and gave her bowl to him. Khodadad Beg thanked her in a confused manner, and fell senseless: many of the passengers were sick. At last we reached Dover, and entered the Railway carriages which conveyed us to Charing Cross Station."

The writer remarks that the cultivation of grapes was not so common "on this side as on the other side of Marseilles;" he also mentions the high cliffs and mountains through which the train passed, notices many "pumps worked by the wind," and he thinks they would be most useful in Hindosthan. He concludes by intimating his intention of giving a few hints as to how his countrymen—Hindoos and Mussulmans—may travel over the same line of country.

The *Neyur Ukhbar* of the 10th of February does not require special notice.

The *Urdoo Muir Gazette* of the 19th of February publishes an article showing that slothfulness, apathy, and want of resolution, are the main obstacles to general progress among the natives of Hindosthan, and the principal causes of the people being far below other nations in the scale of civilization, &c. The writer says that this is a source of deep regret to those who are true friends of Hindosthan: and he expresses himself as unable to understand it upon any other grounds than that it is their ill fate to remain in ignorance. He alludes to the efforts of Government to assist them, and the many inducements held out, among others the ready and expeditious mode of travelling by railways, which he considers one of the best modern aids to the attainment of knowledge. He further instances the opportunity of ruling or governing afforded by



the Government to the natives of India. The opening of the civil service to them, by which, he says, complete justice has been done, and colour, caste, and creed, all set at naught or made subservient to the one great object. "And," he adds, "at length when the Government saw the darkness of ignorance in the women of Hind, it at once lighted the torch of education, and the wink was immediately given to accomplish the great work of enlightening them. Money and advice have been lavished with no sparing hand, but the Hindosthanees have paid little or no regard to it," &c., &c.

The writer considers that until a proper amount of sympathy is felt for the people of Hind, no advance can be made, and wanting this, they are generally considered slothful and ignorant. "The meaning of unity of caste, he says, is that we should look on our countrymen without regard to creed or caste, view them all with one eye in fact, and make their disgrace our own," &c., &c.

The *Rohilkhund Ukhbar* of the 19th of February, the *Unjumun Hind* of the same date, the *Julwatoor* of the 21st, and the *Malwa Ukhbar* of the 16th, do not require special notice.

The *Julwatoor* mentions that previous to leaving Calcutta on his return to Jeypore, the Maharajah presented a *khillut* to Baboo Torindhur Sen, in recognition of services rendered by the Baboo to the (Rajah's?) Legislative Council.

The *Educational Gazette* of the 20th of February, alluding to the frequent murders of children for the sake of their ornaments, takes the Government to task for not establishing some law by which the folly of loading young children with valuable property may be punished; he says that our law-makers have "stuffed their ears with cotton," and will not hear the cries of innocent children who are murdered because of the folly of their parents, who allow them to go about loaded with ornaments. The writer instances the case of a



Hindoo child, nine years old, at Delhi, who was stoned to death for the sake of a few ornaments, valued at Rs. 50 ; and another, that of a Bunniah's son, aged 16 years, at Agra, who had about Rs. 400 worth on his person. The murderer of the former was found at Agra, and "great interest is taken in the enquiry concerning the latter crime." He proceeds,—“The editor of the *Nujmool Ukhbar* writes in all truth, that news-writers are tired out with remarking on this subject—*viz.*, that parents who load their children with ornaments have their children's blood on their own heads. The Government is further recommended to establish some rule to check this monstrous evil, but the writer fears that it will not be done. He proceeds to say,—“At a time when shigram bullocks, and dākgharry horses, are so cared for, that rules are established for their ease and comfort, and when the roads are being adorned with trees, there surely might be a little thought bestowed upon a law for the protection of children—something done to shield them from the effects of the silly customs of their parents. The custom of loading children with ornaments is not one of a religious character that the Government might be loth to interfere with; *suttee* and other religious, but cruel, customs have been easily put a stop to, so that this would be no very great thing to do. In the eyes of justice, the murder of children is the greatest of all: widows who sacrifice themselves over their deceased husbands, accept rather than endure the act as the result of their bereavement and sorrow, but it is very different with these poor innocents, who, while in the hands of their murderers, stare all round them for some one to help and save them; but no one helps them. The editor of the *Nujmool Ukhbar* says justly that the blood of these unfortunates is on the heads of their parents; but it is not only on their heads,—this useless shedding of blood should be written in red characters in the history of Hind, as one for the prevention of which our wideawake and wise Government has enacted no law. We do not know how those who frame laws will acquit themselves of this grave charge or responsibility; but we ask all news-writers to continue the



agitation of the subject, and bring it constantly to the notice of Government, when at last it may meet with attention."

The *Nusseem Jounpore* of the 22nd of February mentions that, on a certain date, from the morning till 4 o'clock, all the shops were closed in the bazaars, and great confusion prevailed in consequence of the license-tax being levied from the Bun-niahs. The fact is that at 10 o'clock all merchants and shopkeepers went to the Court, and asked for the tax to be remitted—saying, that if this was done, they would reopen their shops. On this the order was passed for all to open their shops or take the consequences; but this order was qualified with the assurance that if they had anything to urge, they might do so by petition, and the matter would be looked into.

The *Sholatoor* of the 22nd of February notices the opening of the New School-house at Allygurh by His Honor the Lieutenant-Governor of the North-Western Provinces.

The *Social Science Congress* of the 11th of February alludes to an order passed by the Jeypore Government concerning the Sambhur Lake salt, to the effect that no one is to prevent, or interfere with, English officers when removing it. Munshi Dial Chund has, it is said, been appointed to carry out these orders.

The *Gwalior Gazette* of the 13th of February and the *Karnama* of the 21st do not call for special notice.

The *Ukhmil-ool Ukhbar* of the 23rd of February states, on the authority of a friend at Bhurtpore, that on the occasion of the visit of His Royal Highness the Duke of Edinburgh, two brass guns were sent from Bhurtpore to Deig for the purpose of saluting the Duke. "While the salute was being fired one of the gunners had his hand blown off, and another gunner, through his own carelessness, was blown away altogether! The gun which caused these murders has been ever since an object of much attention, as rumour says that blood issues



from it, and people collect in large numbers to see it. It was cleaned, and a white cloth placed on it, still it bled; and some people said that the liquid was caused by the frequent firing of the gun, and the heat of the sun combined, which melted some fatty matter and caused the discharge. When it was found that the said discharge was red, it was suggested that some sharp fellow had loaded the gun with a bladder filled with blood."

Referring to the death of the son of the Maharajah of Bhurtpore at Pattialla two months ago, the writer is now distressed to record the death of the *Maharani*, at the same place, on the 17th of February. The writer says,—“See how on the 14th of February blood came out of the gun, and four days after, the *Maharani* died. I remember that in the time of Maharajah Rundhere Singh, a gun named *Kalka* used to perspire, and although sacrifices were made over it, still the results were as bad.”

The *Oordoo Delhi Gazette* of the 26th of February, alluding to the refusal of His Royal Highness the Duke of Edinburgh to accept any presents, but those of trifling value, from Natives, says that the handsome shawl which took 300 persons three years to work for the Rajah of Cashmere, was also declined by the Duke; and that the Maharajah *Sahib* was much distressed at it; but at last he was struck with the idea that the shawl was worthy the acceptance of the Queen of England, and he therefore told the Duke that it had been prepared for the Queen of England and Hindoostan, and as no one else could be entitled to wear it, he begged the Duke's acceptance of it for his mother, which proposal was successful—the Duke himself accepting a few articles of trifling value.

The *Nujm-ool Ukhbar* of the 23rd of February does not require particular notice.

The *Punjabee Ukhbar* of the 25th of February, under the heading “Affghanisthan,” states that the people of Seistan (which is under the Persian Government) continue to attack



Candahar; but that the Ameer keeps himself clear of these disturbances, and is averse to useless bloodshed. "It has also been decidedly stated that if this affair of Seistan and Candahar is not settled through the British Government, the Ameer will personally head a force to Candahar in the summer and reply with the sword. Since the Ameer has returned from Hindoostan, he has shown a great fancy for keeping all arms prepared for battle, and in a short space of time has had twenty new guns made, as well as other descriptions of arms."

The *Oudh Ukhbar* of the 22nd of February, the *Lawrence Gazette* of the 23rd, and the *Moofid-ool Anam* of the 24th, do not call for special notice.

The *Aligurh Institute Gazette* of the 25th of February publishes an address by Moulvie Syed Ahmed Khan, C.S.I., to his countrymen in India, exhorting them to awake from their lethargy and carelessness, to no longer give themselves airs, nor act in an unnatural manner—quoting the tales of their fathers and grandfathers,—but to make names for themselves, and acquire the light of the arts and sciences, &c., &c. He most particularly desires of his brethren, the Mahomedans, that they should "taste the truthfulness and light of their own true religion, enquire into its real state, its intrinsic value, and not go along, like bullocks in an oil-pressing mill, with bandages over their eyes," &c., &c.

The writer proceeds to remark upon the state of "Islam," which he says is on the decline, "and if its reality cannot be plainly indicated, if its light cannot be seen like the light of the midday sun, and its truth be not kept up in greater friendship than "Umar Wazaid" (two celebrated men of straw, like our John Nokes and Thomas Styles, who figure in Mahomedan legal and scholastic discussion), it will in its decline be like other creeds of the present day under the advancement of knowledge and civilization," &c., &c. He says that, although he does not think this of Islam, he is assured that whatever truthfulness there may be in it, it will be much improved by



civilization and instruction, and will appear all the more beautiful for it; and he says, although it may at present appear crooked, we ought to admire its real beauties, and not what it just now appears."

The writer thinks that his countrymen have misunderstood the movement of which he writes, or his motives for writing and says, that although he did not commence it in conjunction with them, still he had only one object in view—*viz.*, the improvement of the condition of his brethren of Hindoosthan, and he feels confident that his reward will come from God. He disclaims having taken offence at anything they may have said or done concerning him, and says that God has kept him firm in his desires, &c., &c. He then proceeds to ask,—“Why the inhabitants of Europe are enjoying the light of civilization, and are so far advanced;—why the aged of that country pass their old age in the happiness of civilization, while the young are daily increasing it, “and the children, like young plants, seem so happy? I have journeyed to Europe, seen much and learnt much; before I went, Hindoosthan did not seem to be in such a deep dark pit, but when I came here, and saw for myself, I became aware of the fact.” He goes on to say that he has not seen in England the magnificent jewels he saw in Hindoosthan; that the rich and poor wear plain clothing, so much alike that no one can tell one from the other: that no pomp or display is observed—all are in fact alike to all appearance. He mentions having sat at table with his Grace the Duke of Argyle, who with his own hands took up a bottle of water and placed it near him (the writer); and when dinner was over, “took up his umbrella and hat and departed.” He also met Prince Frederic of Schleswig Holstein in a library, so simply attired that he could not be distinguished from any other gentleman, “There was no servant with him, no follower or mace-bearer; he looked out the books he required as I did. As he desired to converse with me, the librarian introduced him, and we conversed: after which he shook me by the hand and left. Ladies wear the plainest clothes—none have I seen covered with



jewelry like Ranees and Begums," &c., &c. He goes on to say that those of his countrymen who blame him, have perhaps never played, as he has, in the royal palaces of Hindoosthan, nor have they seen the beautifully-lighted streets of England, and that however well read in history and English instruction they may be, they cannot possibly form any idea of the reality without going to England and seeing it; therefore he argues—"the arguments of those who sit at home and talk big about Hindoosthan must be worthless." He proceeds to point out that the smallest urchins in European schools are as well versed in '*Jaib*' as Newton was, and that therefore it is a reproach on his countrymen when they talk of the learning of their ancestors, &c., &c. In short, the writer points out to his countrymen that they are like so many wild uncivilized animals in comparison with the people of Europe. He goes on to say,—“Although no arguments can prove sufficient to show the great difference between the two countries and people, I feel that I cannot look in the face any European who arrives from India: because my extensive knowledge of that country, and the little I know of England, leads me to draw such a disparaging conclusion between them. This month a most worthy lady, who has just been married to a friend of mine, of high standing in the Government service, is to sail for India. One evening I dined with the latter, and the conversation fell on their departure for India. I said, “I am glad and yet ashamed that you are going to Hindoosthan.” He proceeds to say, that a lady, on hearing that Hindoosthanee women of respectability, who want to write to their husbands, are compelled by their ignorance to employ a writer, expressed great surprise, and said she could not understand it,” &c., &c. The writer goes on to explain that he, as a Native of the country, whose unenlightened condition he so mourns over, can have no other object than the good of that country in writing as he does; and he exhorts the people of Hindoosthan, one and all, to banish their prejudices and evil ways; to remember that he, the writer, is as subject to infirmities as they are, and as faulty; but



that he is sincere in what he has said, and that his sole object is the good of his countrymen. He tells them to look to themselves, and to help themselves to the attainment of knowledge, which is the only certain way of improving their condition.

Writing of the agriculturists and lower classes, he says that they all understand their work scientifically; the gardeners, for instance, know the chemical part of their profession; and the agriculturists, who do part of their work by machinery, are so well versed in the working of the machines, that the wisest of those who think themselves wise in Hindoosthan, would feel astonished and wonder at it. He then alludes to the literary men of England, of whom he says there are 35,000, who work at home for two or three hours a day, at writing articles or lectures, and earn about Rs. 1,000 per month.

He then notices the Press of England, and the advantages of having good works reprinted at a lower rate than the original cost.

He concludes as follows:—"The great pity is that there is no hope of the present condition of Hindoosthan being improved or advanced. We, who are of Hindoosthan, have passed our lives like wild animals, and whatever hope there may be of an improvement is in the next generation,—then let Hindoosthanees say what they have done for their children?" &c., &c.

I do not know the condition of Hindoo women, but I know that with the Mahomedans female education is daily on the decline. In the days of my youth, I remember that no house was without its governess, who taught the girls: now it is the exception, and not the rule.

The writer concludes by a general exhortation to his countrymen, inviting them to England, where they may see the manner in which girls are trained up; and he says that it is the duty of the people rather than the Government to do all in their power to bring about a perfect reform—finishing off with the question as to whether all he has said about the comparison with wild animals is true or false.



The *Koh-i-Noor* of the 26th of February does not require special notice.

The *Muir Gazette* of the 12th of February, the *Marwar Gazette* of the 14th, and the *Ukhbar Benares* of the 24th, do not call for special notice.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1870.	1870.
1	<i>Mujma-ool Bharain</i> , ...	Loodiana, ...	Febry., 17th	Febry., 23rd
2	<i>Aligurh Institute Gazette</i> ,	Aligurh, ...	" 18th	" 23rd
3	<i>Neyar Akbar Ukhbar</i> , ...	Bijnour, ...	" 10th	" 24th
4	<i>Oordoo Muir Gazette</i> , ...	Moozuffernuggur,	" 19th	" 24th
5	<i>Rohilkund Ukhbar</i> , ...	Moradabad, ...	" 19th	" 24th
6	<i>Unjumun Hind</i> , ...	Lucknow, ...	" 19th	" 24th
7	<i>Julwatoor</i> , ...	Meerut, ...	" 21st	" 24th
8	<i>Malwa Ukhbar</i> , ...	Indore, ...	" 16th	" 24th
9	<i>Educational Gazette</i> , ...	Agra, ...	" 20th	" 25th
10	<i>Nusseem Jounpore</i> , ...	Jounpore, ...	" 22nd	" 25th
11	<i>Sholatoor</i> , ...	Cawnpore, ...	" 22nd	" 25th
12	<i>Social Science Congress</i> ,	Jeypore, ...	" 11th	" 26th
13	<i>Gwalior Gazette</i> , ...	Gwalior, ...	" 13th	" 26th
14	<i>Karnama</i> , ...	Lucknow, ...	" 21st	" 26th
15	<i>Ukmil-ool Ukhbar</i> , ...	Dehli, ...	" 23rd	" 26th
16	<i>Oordoo Delhi Gazette</i> , ...	Agra, ...	" 26th	" 26th
17	<i>Nujm-ool Ukhbar</i> , ...	Meerut, ...	" 23rd	" 27th
18	<i>Punjabee Ukhbar</i> , ...	Lahore, ...	" 25th	" 27th
19	<i>Oudh Ukhbar</i> , ...	Lucknow, ...	" 22nd	" 28th
20	<i>Lawrence Gazette</i> , ...	Meerut, ...	" 23rd	" 28th
21	<i>Moofid-ool Anam</i> , ...	Futtehgurh, ...	" 24th	" 28th
22	<i>Aligurh Institute Gazette</i> ,	Aligurh, ...	" 25th	" 28th
23	<i>Koh-i-Noor</i> , ...	Lahore, ...	" 26th	" 28th
24	<i>Muir Gazette</i> , ...	Moozuffernuggur,	" 12th	" 24th
25	<i>Marwar Gazette</i> , ...	Joudhpore, ...	" 14th	" 25th
26	<i>Ukhbar Benares</i> , ...	Benares, ...	" 24th	" 27th

( True translation, )

GEORGE WAGENTREIBER,

*Government Reporter on the Vernacular Press,*

ALLAHABAD :  
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*Upper India.*